3: Wagley E-5 (1939-1953) 1955
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the possibility of comparison, of observing other forms of behavior which were formerly closed to them, now stimulates change in Tapirapé culture.

Numerous other modifications in the Tapirapé way of life might be reported. In 1953, a few Tapirapé collected money which they kept as they formerly kept red parrot feathers in a bamboo container, but they have only vague ideas of its value. Two men own rifles but they have little idea of how to keep them in order. Men wear trousers when they visit the Indian Post, but they might at any time calmly remove them in the presence of the missionaries, and women have learned quickly to put on a wrap-around skirt when Brazilian men approach. These and a series of other changes might be quickly noted as having occurred between 1940 and 1953.

Still, Tapirapé culture has remained remarkably stable in face of the violent disruption of Tapirapé society during this last decade. Tapirapé culture has been modified by borrowing and by loss of trait and pattern due to the reduction of population and the disorganization of the society. Tapirapé society, with fewer people and new influences, has now changed more than Tapirapé culture. Certainly society and culture are intimately related phenomena but the history of the Tapirapé during the last thirteen years indicates the value of distinguishing between social change on the one hand and culture change on the other. For a period the Tapirapé lived as members of a distinct society, but their culture persisted, and with this knowledge they have been able to recreate, at least temporarily, their organized social unit.